

# A TESTIMONY OF ANTIQUITY:

Shewing  
The Ancient Faith of the Church of *England*,  
Touching the

SACRAMENT  
Of the Body and Blood of the LORD,  
Here Publickly Preached,

And also received in the Saxons time,  
above Seven Hundred years agoe.

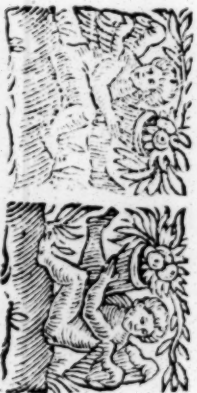
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Translated out of the Saxon Language, And now Re-printed  
according to the Copy set forth in the time of *Q. Elizabeth*.

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Jeremiah 16.

*Go into the streets, and inquire for the old way: and if it be the good  
and right way, then go therein, that ye may find rest for your souls.  
But they say: we will not walk therein.*



*Anno Domini, 1675.*





## The Preface to the Christian Reader.



REAT Contentions hath now been of long time about the most comfortable Sacrament of the body and blood of Christ our Saviour: In the Inquisition and determination whereof, many be charged and condemned of Heresie, and reprov'd as bringers up of new Doctrine, not known of old in the Church before *Berengarius* time, who taught in France, in the daies when *William* the Norman was by Conquest King of England, and *Hildebrand*, otherwise called *Gregorius* the Seventh, was Pope of Rome. But that thou mayest know (good Christian Reader) how this is advouched more boldly then truly, in especial of some certain men, which be more ready to maintain their old judgement, then of humilitie to submit themselves unto a truth: here is set forth unto thee a Testimony of very Ancient time, wherein is plainly shewed what was the judgement of the Learned men in this matter, in the daies of the Saxons before the Conquest. First thou hast here a Sermon or Homelie, for the holy day of Easter, written in the old English or Saxon speech, which doth of set purpose, and at large, intreat of this Doctrine, and is found among many other Sermons in the same old speech, made for other Festival daies and Sondaies of the year, and used to be spoken orderly according to those daies unto the people, as by the books themselves it doth well appear. And of such Sermons be yet many books to be seen, partly remaining in private mens hands, and taken out from Monasteries at their dissolution: partly yet reserved in the Libraries of Cathedral Churches, as of Worcester, Hereford, and Exeter. From which places diverse of these books have been delivered into the hands of the most Reverent Father, *Matthew* Arch-bishop of Canterbury, by whose diligent search for such writings of History and other Monuments of Antiquitie, as might reveal unto us what hath been the state

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of our Churchmen, *translated from the Latine into the English* that he here made known unto thee do come to light. Howbeit the Sermons were not first written in the old Saxon tongue, but were Translated into it, as it should appear, from the Latine. For about the end of a Saxon booke of LX Sermons, (which hath about the middle of it this Sermon against the bodily presence) be added these words, *obdine Translatore*, writ in Saxon, and thus Englished. *Maet þes is þær godes Godesþes wylke þe that list may Translate. For we others not cunne þis booke much further, leaſt it be over great, and so cause to men both some ſt brought his b' gneſſe.* And in another booke containing ſome of the Saxon Sermons it is also thus written in Latine, *In hoc codice alio conueniuntur duodecim Sermones Angliſſe scriptos neſcimus de libris quos Eligius Abbas Anglice tranſlaſit.* Thachis booke be compiled by a Sermon which we have taken out of the booke that *weſſrick* Abbot Translated into English. In which words truly there is also declared who was the Translator, to wit, one *weſſrick*. And so he doth confels of himself in the Preface of his Saxon Grammar, where he doth moreover giue us to understand the number of the Sermons that he Translated thus: *in the words be in Saxon, and thus in English.* *I ſetſick was theſe ſermons turned into our Engliſh tongue from the art of Letters called Grammar this little booke after that I had Translated the Twobooks, in Fourſcore Sermons.* But howeuer it be now manifest enough by this above declared, how that these Sermons were Translated: I think notwithstanding, that there will hardly be found of the many Latine booke beſig (I fear ſine) utterly perished and made out of the way ſince the Conquer, by ſome which could not well brooke this Doctrinne. And that ſuch hath been the dealing of ſome partial Readers, may partly hereof appear. There is yet a very Ancient booke of Canons of Worcester Library, and is for the moſt part all in Latine, but yet intermingled in certain places, even three or four leyes together, with the old Saxon tongue: and one place of this booke handleth this matter of the Sacrament: but a few lines wherein did conſiſt the chief point of the Controverſie, be rated out by ſome Reader: yet conſider, how the corruption of him who ſoever he was, is bewrayed. This part of the Latine booke was

taken



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taken out of two Epistles of *Ælfrick* before named, and were written of him as well in the Saxon tongue, as the Latine. The Saxon Epistles be yet wholly to be had in the Librarie of the same Church, in a book written all in Saxon, and is Intituled A Book of Canons, and Shrift book. But in the Church of Exeter, these Epistles be seen both in the Saxon tongue, and also in the Latine. By the which it shall because for any to restore again, not only the sense of the place raised in Worcester book, but also the very same Latine words. And the words of these two Epistles, so much as concern the Sacramental bread and wine, we here see immediately after the Sermon: First in English, then the words of the second, in English and Latine: delivering them most faithfully as they are to be seen in the books from whence they are taken. And as touching the Saxon writings they be set out in such form of Letters, and dark speech, as was then used, when they were written: Translated also for our better understanding, into our common and usual English speech. But now it remaineth we do make known who this *Ælfrick* was, whom we here speak of, in what age he lived, and in what estimation. He was truly brought up in the Schools of *Æthelwold* Bishop of Winchester, *Æthelwold* I mean the Elder, and great Saint of Winchester Church: So Canonized because in the daies of *Edgar* King of England, he conspired with *Dunstan* Arch-bishop of Canterbury, and *Oswald* Bishop of Worcester, to expel out of the Cathedral Churches, throughout all England the Married Priests, which then were in those Churches the old dwellers, as writeth *Remulphus Cestrensis* in his Polliconicon, and to set up of new the Religion, or rather Superstition & Hipocrisie of Monks, after that the same had been a long time, by the just judgment of God, utterly abolished, the Danes spoyling them, and cruelly burning them in their houses, as is at large and plentifully confessed in the Historie of their own Churches. For this new rearing up of Monkenry is *Æthelwold* called in most Histories, *Pater Monachorum*, the Father of Monks. Under this *Æthelwold* was *Ælfrick* traded up in learning, as he witnesseth of himself in the Latine Preface of his Saxon Grammer, where speaking of his interpreting Latine

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tine words he writeth thus. *Scio multis modis verba posse interpretari, sed ego simplicem interpretationem sequor fastidium vitandi causa. Si aliter tamem displicere nostram interpretationem, dicas quomodo vult. Nos contenti sumus sicut didicimus in Scholis venerabilis presulis Æthelwoldi qui multos ad bonum imbuir.* I know that words may be expounded divers waies, but for to avoid lothsomness I do follow the plain Interpretation. Which if any shall mislike he may do as he thinketh best: but we are content to speak, as we have learned in the Schools of the most worthy Bishop Æthelwold, who hath been a good Instructor to many, or who hath brought up many to good. This he writeth of himself. So upon this his education in the Schools of Æthelwold he became afterward to be an earnest lover and a great setter forwards of Monkerie, and therefore no less busie writer and speaker against the Matrimony of Priests in his time. For which respect he was afterward so regarded, that he was made by *Osvalde* Bishop of Worcester (as reporteth *John Capgrave*) the First Abbot of St. Albons newly restored, and replenished with Monks, and also made Abbot of Malnesbury by King *Edgar*, as reporteth *William of Malmesbury* in the life of *Aldelmus*. And truly he calleth himself Abbot in diverse of his Epistles, although he never named of what place, as in that he writeth *Engelramensibus fratribus de consuetudine Monachorum*. To the Monks of Eynesham, of the order and manner of Monks, and in this he writeth to *Wulfstane* Arch-bishop of York, and in another against Priests Matrimony sent to one *Sigefers*, with whom was an Anker abiding, which defended the Marriage of Priests, affirming it to be lawful. The Epistle is in the Saxon tongue, and in our English thus, *Ælfrick Abbot doth send friendly salutation to Sigefers*. It is told me that I teach otherwise in my English writings, then doth thy Anker teach, which is at home with thee. For he saith plainly that it is a lawfull thing for a Priest to Marry, and my writings doth speak against this, &c. Thus as well in his own Epistles, as in all other books of Sermons in the Saxon tongue, that I have seene I find him alwaies called Abbot, and only so called. Howbeit, *John Capgrave* who gathered together into one Volume the lives of English Saints, writeth in the life of *Osvalde*, that *Ælfrick* last

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last of all advanced to the Arch-Bishops See of Canterbury. *In aliis inquit Angliæ partibus insignes Ecclesiæ ob præfixam causam Clericis evacuavit, & eas viris monastica institutionis sublimavit: quorum hæc nomina sunt. Ecclesiæ S. Albani, S. Ætheldredæ Virginis in Eli, & ea quæ apud Beamsledam constituta honorabilis habebatur. Injussit enim in Ecclesiâ S. Albani Elfricum Abbatem, qui ad Archiepiscopatum Cantuariensem posse a sublimatus fuit. In other parts of England Oswald avoided out of the most notable Churches the Clerks, and advanced the same places with men of the order of Monks, whose names be these: S. Albons, The Church of the Virgin S. Ætheldredæ in Ely, and that which is at Beamsled reported very famous. He did appoint Abbot in S. Albons Ælfrick, who was afterwards promoted to the Arch-bishoprick of Canterbury. Truly this Ælfrick we here speak of, was equal in time to \* Ælfrick Arch-bishop of Canterbury, as may certainly appear to him that will consider, when Wulfsane Arch-bishop of York, and Wulfsne Bishop of Scyrburn lived, unto whom Ælfrick writeth the Saxon Epistles, from which the words concerning the Sacrament hereafter following be taken. And the certainty of this consideration, may well be had out of William Malmesbury De Pontificibus, and out of the Subscriptions of Bishops, to the Grants, Letters-Patents, and Charters of Æthelredæ who reigned King of England at this time. Howbeit whether this Ælfrick, and Ælfrick Arch-bishop of Canterbury was but one and the same man, I leave it to other mens judgement further to consider: for that writing here to Wulfsane, he writeth himselfe but Abbot, and yet Ælfrick Arch-bishop of Canterbury. was promoted to that his Arch-bishop Stool six yeares before that Wulfsane was wade Arch-bishop of York, as is declared most manifestly in the Histories of Symeon of Durham, Roger Hoveden, The Histories of Rocheßer, Flores Historiarum, Thomas Stubbs in his History of the Arch-bishops of York, and in all other most Ancient Histories, as well writen in the old Saxon tongue, as in Latine: Moreover in many Deeds and Writings of Gifts, made by King Æthelredæ, when Ælfrick subscribed as Arch-bishop of Canterbury, then in them is one Aldarphus, Wulstanes predecessor, named Arch-bishop of York, and Wulfsane*

Who did put out secular Priests out of the Church of Canterbury, as the story of that house sheweth.

Wulfsane



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*Reve* himself subſcribeth but as an inferior Biſhop. But be it, that this *Elfrick* was only Abbot, and not Arch-biſhop of Canterbury, yet this is alſo moſt true, that beſide the praiſe of great Learning, and of being a moſt eloquent interpreter (for which *William* of Malmſbury doth greatly commend him) he was alſo of ſuch credit and eſtimation, to the liking of that age in which he lived, that all his Writings, and chiefly theſe his Epistles, were then thought to contain ſound doctrine: and the Biſhops themſelves did judge them full of right good Council, Precepts, and Rules to govern thereby their Clergy: and therefore did moſt earneſtly requeſt to have theſe Epistles ſent unto them, as do well appear by Two ſhort Latine Epistles, ſet before the Saxon Epistles, whereof the one is ſent to *Wulfſine* Biſhop of Seyburne, the other to *Wulfſane* Arch-biſhop of York. And after this alſo Biſhops of other Churches among other Canons that they collected out of general and particular Councils, out of the Books of *Gildas*, out of the Penitentials of *Theodorus* Arch-biſhop of Canterbury, out of the Extracts of *Egbertus* the Fourth Arch-biſhop of York ſign *Paulinus*: out of the Epistles of, *Alwinus* teacher to *Charles* the great, and to conclude, out of the Writings of the Fathers of the Primitive Church: among other Canons I ſay, they collected together for the better ordering of their Churches, they do place among them alſo theſe Two Epistles of *Elfrick*, as is to be ſeen in Two books of Canons of Worceſter Library: whereof ~~the~~ one is all in the Old Saxon Tongue, and there theſe Epistles of *Elfrick* be in the ſame Tongue: the other is for the moſt part all in Latine, and is intituled *Admonitio ſpiritualis* *doctrina*, where theſe Epistles be in the Latine Tongue, and be joyned together for an Exhortation to be made of the Biſhop to his Clergy. There is alſo a like book of Canons of Exeter Church, where theſe two Epistles in Latine be appointed inſtead of two ſermons to be Preached, *Ad Clericos & Presbyteros*, to the Clerks and Priests, and the Epistles be alſo in the ſame book in the Saxon Tongue. And this book was given to Saint Peters Church in Exeter by *Leofrick* the firſt and moſt famous Biſhop of that Church, as in his own Record and Grant



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of all such Lands, Books, and other Things he give unto the Church, exprest in the Saxon Tongue, but in English thus :

Here is shewed in this Book or Charter, what *Leofrike* Bishop hath given into *St. Peter's* Minster at Exeter, where his Bishops Seat is ; that is, That he hath g<sup>ve</sup>n again, through God's help, whatsoever was taken out, &c. First, shewing what Lands of such as was taken from the Church he recovered again, partly by his earnest complaint and suit made for the same, partly by his giving of rewards. Next, making also report what Lands, with other Treasure of his own, he gave of new to the place. He cometh at last to the rehearsal of his Books, whereof the last here named is a Canon book in Latine, and a Shrift-book in English, is the Book we speak of, and hath in it the Latine and Saxon Epistles of *Aelfrick*. Thus as this Book of Exeter Church hath this good evidence by which it is shewed, that *Leofrike* was the giver thereof ; even so the Book of Canons of *Worcester* Church, written all in Saxon, hath in it most certain testimony that the Writer thereof was the publick Scribe of the Church, whose name was *Wulfgeat*. For thus is it recorded therein, even with the same hand of the Scribe wherein all the Book is written. In English thus: *Wulfgeat the Scribe of Worcester Church did write me. T'ray I beseech you for his transgressions the Creator of the world. And God grant that he be alwaies happy that writ me.* The other Book of Canons of Worcester Library, which I have said is for the more part in Latine, and is intituled *Admonitio spiritualis doctrinae*, is written in so old an hand as is that of Exeter Church, and seemes to be possessed of *Wulfstane*, who was Bishop of Worcester in the daies of *William* the Conqueror. And that he should be the possessor of this Book, I do thus affirm : when in his daies *Lanfrank* made first this Law of Priests, in the Council he held at Winchester, in the year of our Lord 1076. *Decretum est, ut nullus Canonicus uxorem habeat : Sacerdotum vero in Castellis, vel in vicis habitantium habentes uxores non cogantur, ut dimittant : non habentes interdiciantur, ut habeant. Et deinceps caveant Episcopi, ut Sacerdotes, vel Diacones non presumant ordinare, nisi prius profestentur ut uxores non habeant.* That is, It is decreed that no Canon have a Wife. But of Priests, such as have Wives, dwelling

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\* No such de-  
mind of this  
profession in  
any English  
pontifical be-  
fore this time.

ling in Castles and Villages, let them not be compelled to put away their Wives: but such Priests as have no Wives, forbid them to have. And let bishops take heed that they presume not to ordain Priests or Deacons, unless they do first profess to have no Wives. Now albeit this and many other Councils held from time to time, by the space more then of an hundred years after this did little avail, but that the Priests did both marry, and still kept their Wives, because as writeth *Gerardus* Arch-bishop of York to *Anselm*, *Cum ad ordines aliquos inuito, dura cervice renuntiare in ordinando castitatem prouocantur*. When I call any to Orders, they resist with a stiff neck, that they do not in taking Order profess chastity. Or as is reported in the Saxon story of Peterborow Church, speaking of the Councils of *Anselm*, of *John* of Cremona, and of *William* Arch-bishop of Cantelbury, *All these Decrees availed nothing, they all kept their wives still by the Kings leave as they did before*. Yet it came to pass upon this Decree of *Lanfrank*, that the form of words wherein the Priests should vow Chastity, was now first put into some Bishops \* Pontifical. *Ego frater N. promitto Deo, omnibusq; Sanctis ejus castitatem corporis mei secundum Canonum decreta, & secundum ordinem mihi imponendum servare domino præsule N. presente*. And as the words were thus put into some Pontifical in a general speaking, as the manner is; so in the beginning of this Book we here speak of, wherein be *Assrick's* Epistles, are the self-same words of profession, written in the same old hand, as is the rest of the Book; and addeth also there the special name of *Wulfstane* Bishop (who was present at this Council of Lanfrank, and unto whom it did first appertain to exact of Priests in the Diocess of Worcester this profession.) The words be these: *Ego frater N. promitto Deo, omnibusq; Sanctis ejus castitatem corporis mei secundum Canonum decreta, & secundum ordinem mihi imponendum domino præsule Wulfstano presente*. I brother N. do promise to God and all his Saints chastity of my body, according to the Decrees of Canons, and according to the order to be put upon me before *Wulfstane* Bishop. By this I do affirm, that this Book did belong to *Wulfstane* Bishop of Worcester; and so by him was afterward given to the Library of that Church, where it now remaineth. Wherefore

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fore of this now declared: First, touching the Sermon spoken of in the beginning, whereof (as of many other contained in two Books) *Ælfrick* was but the Translator, and therefore were Books of Sermons before his time. Next, touching the publick receiving of the Epistles of *Ælfrick*, wherein (I say) is denied the Bodily Presence; and also by the insaring afterward of these Epistles by Bishops into their Books of Canons, in stead of Exhortations to be used unto their Clergy, it is not hard to know not only so much what *Ælfrick's* judgment was in this controversy, but also that more is, what was the common received Doctrine herein of the Church of England, as well when *Ælfrick* himself lived, as before his time, and also after his time, even from him to the Conquest. But what was the condition and state of the Church when *Ælfrick* himself lived? In deed to confess the truth, it was in divers points of Religion full of blindness and ignorance; full of childish servitude to Ceremonies, as it was long before and after; and too much given to the love of Monkerly, which now at this time unmeasurably took root, and grew excessively. But yet to speak what the Adversaries of the Truth have judged of this time, it is most certain, that there is no Age of the Church of England which they have more revered, and thought more holy than this. For of what Age have they Canonized unto us more Saints, and to their liking more notable? First *Odo* Arch-bishop of Canterbury, who died in the beginning of King *Edgar's* Reign. Then King *Edgar* himself, by whom *Ælfrick* was made Abbot of Malmesbury. Then *Edward* called the Martyr, King *Edgar's* Bastard-Son. Then *Editha*, King *Edgar's* Bastard-Daughter. Also *Dunstan* Arch-bishop of Canterbury, of whom *Ælfrick* was greatly esteemed. *Æthelwold* Bishop of Winchester, under whom *Ælfrick* had his first bringing up. *Oswald* Bishop of Worcester, and after Arch-bishop of York, who made *Ælfrick* Abbot of St. Albons. *Wulf-sine* Bishop of Scyrburn, unto whom *Ælfrick* writeth the first of the Epistles we here speak of. *Efleda* a Nun of Romesey, and *Wulbida* Abbess of Barking, lived in the daies of King *Edgar*. And last of all *Wulfstitha*, King *Edgar's* Concubine. All these, I say, with some other more, be Canonized for Saints of this



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this Age in which *Alephick* himself lived in great fame and credit. Also *Leofrick* and *Wulfstune*, whom we have shewed to have been the givers of those (anon-books, wherein be seen *Alephicks* Epistles, be revered for most holy Men, and Saints of their Churches. And these two lived Bishops in the coming in of the Conqueror. Thus do some men now-a-daies, not only dissent in doctrine from their own Church, but also from that Age of their Church which they have thought most holy, and judged a most excellent pattern to be followed. Wherefore what may we now think of that great consent whereof the Romanists have long made vaunt, to wit, Their Doctrine to have continued many hundred years, as it were linked together with a continual chain, whereof hath been no breach at any time? Truly this their so great affirmation hath uttered unto us no truth, as (good Christian Reader) thou mayest well judge by duly weighing of this which hath been spoken, and by the reading also of that which here followeth, whereunto I now leave thee.

Trusting that after thou hast well weighed this matter of such manner of the being of Christs Body in the Sacrament, as sheweth this Testimony, no untruth or dishonour shall need to be attributed to Christs loving words pronounced at his last Supper among his Apostles; no derogation to his most Sacred Institution; no diminishing of any comfort to Christian mens souls in the use of his reverend Sacrament: but all things to stand right up, most agreeably both to the verity of Christs infallible words, and to the right nature, congruence, and efficacies of so holy a Sacrament; and finally most comfortable to the conscience of man, for his spiritual uniting and incorporation with Christs blessed Body and Bloud to immortality, and for the sure Gage of his Resurrection. Amen.



# SERMON

Of the PASCUAL LAMB,

And of the Sacramental body and  
bloud of CHRIST our Saviour.

Written in the old Saxon tongue before the Con-  
quest, and appointed in the Reign of the  
Saxons to be spoken to the people at Easter, be-  
fore they should receive the Communion.

**N**EW beloved, it hath been of-  
ten said unto you about our  
Saviours Resurrection, how  
he on this present day af-  
ter his suffering, mightily  
rose from death. Now will

we open unto you, through  
Gods grace, of the holy house, which ye  
should now go unto, and instruct your under-  
standing about this mystery, both after the  
old Covenant, and also after the new, that  
no doubting may trouble you about this liece-  
ly food. The Almighty God bad Moses his  
Captain in the land of Egypt, to command  
the

the people of Israel for to take for every family a Lamb of one year old, the night they departed out of the country to the land of promise, and to offer that Lamb to God, and after to cut it, and to make the sign of the Cross, with the Lambs blood, upon the side posts, and the upper posts of their door, and afterward to eat the Lambs flesh roasted, and unleavened bread with wild lettuce. God saith unto Moses, Eat of the Lamb nothing raw, or sodden in water, but roasted with fire. Eat the head, the feet, and the inwards, and let nothing of it be left until the morning: if any thing thereof remain, that shall you burn with fire. Eat it in this wise. Gird your loins, and doe your shoes on your feet, have you staves in your hands, and eat it in haste. This time is the Lords Paslover. And then was slain on that night in every house throughout Pharaohs raign, the first born child; and Gods people of Israel were delivered from that suddain death through the Lambs offering, and his bloods marking. Then said God unto Moses. Keep this day in your remembrance, and hold it a great feast in your kingdoms

reds with a perpetual observation, and eat unleavened bread alwaies seven daies at this feast. *After this deed, God led the people of Israel over the red sea, with dry foot, and drowned therein Pharaoh, and all his army* *Exod. 14.* together, with their possessions, and fed afterward the Israelites forty years with heavenly food, and gave them water out of the hard rock, until they came to the promised *Exod. 17.* land.

*Part of this Story we have treated of in another place, part we shall now declare, (to wit) that which belongeth to the holy bouzell. Christian men may not now keep that old law bodily, but it behooveth them to know, what it ghostly signifyeth. That innocent Lamb which the old Israelites did then kill, had signification after ghostly understanding of Christs suffering, who unguiltly shed his holy blood for our Redemption. Hereof sing Gods servants at every Mass. Agnus dei qui tollis peccata mundi, miserere nobis. That is in our speech, Thou Lamb of God that takest away the sins of the world, have mercy upon us.*



Mat. 27.  
Mar. 15.  
Luke 24.

Those Israelites were delivered from that sudden death, and from Pharaohs bondage by the Lambs offering, which signified Christs suffering; through which we be delivered from everlasting death, and from the Devils cruel reign, if we rightly believe in the true Redemer of the whole world, Christ the Saviour. That Lamb was offered in the evening, and our Saviour suffered in the sixth age of this world. This age of this corruptible world is reckoned unto the evening. They marked with the Lambs blood upon the doors and the upper posts \* Tau, that is the sign of the Cross, and were so defended from the Angel that killed the Egyptians first born child. And we \* ought to mark our foreheads, and our bodies with the token of Christs rood, that we may be also delivered from destruction, when we shall be marked both on forehead, and also in heart with the blood of our Lords suffering. Those Israelites eat the Lambs flesh at their Easter time, when they were delivered, and we receive ghostly, Christs body, and drink his blood, when we receive with true belief that holy bountell. That time they kept with them

\* No such sign commanded by God in that place of Scripture, but it was the blood that God did look upon. Exod. 12. \* Understand this as that of S. Paul, Ephes. 2. Christ reconciled both to God in one body through his Cross.



them at Easter seven daies with great worship, when they were delivered from Pharaoh, and went from that land. So also Christian men keep Christs resurrection at the time of Easter these seven daies, because through his suffering and rising we be delivered, and be made clean by going to this holy house, as Christ saith in his Gospel. Verily, verily, I say unto you, ye have no life in you except ye eat my flesh, and drink my blood. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him, and hath that everlasting life : and I shall raise him up at the last day. I am the lively bread, that came down from heaven, not so as your forefathers eat that heavenly bread in the wilderness, and afterward died. He that eateth this bread, he liveth for ever. He blessed bread before his suffering, and divided it to his Disciples, thus saying. Eat this bread, it is my body, and do this in my remembrance. Also he blessed wine in one cup and said. Drink ye all of this. This is my blood that is shed for many, in forgiveness of sins. The Apostles did as Christs commanded, that is, they blessed

John 6.

Math. 26.

Luke 22.

Mark 14.

bleſſed bread and wine to bouſell again after  
 i Cor. 11. *ward* in his remembrance. Even ſo alſo their

ſucceſſors and all Priests by Chriſts command-  
 ment do bleſs bread and wine to bouſell in his  
 name with the Apoſtolick bleſſing. Now ſome  
 \* This was men have often \* ſearched and do yet often  
 now inque- ſearch, how bread that is gathered of corn,  
 ſtion, and and through fires beat bated, may be turned  
 ſo before *Beringarum* to Chriſts body, and how wine that is preſſed  
 time. out of many grapes, is turned through one  
 bleſſing to the Lords blood. Now ſay we to

ſuch men, That ſome things be ſpoken of Chriſt  
 by \* ſignification, ſome thing by thing certain.  
 A neceſſary diſtinction.

True thing is and certain, that Chriſt was  
 born of a Maid, and ſuffered death of his  
 own accord, and was buried, and on this day  
 roſe from death. He is ſaid bread by ſignifi-  
 tion, and a Lamb, and a Lyon, and ſome where  
 otherwiſe. He is called Bread, becauſe he is  
 our life and Angells liſe. He is ſaid to be a  
 Lamb for his innocency. A Lyon for ſtrength  
 where with he overcame the ſtrong Devil. But  
 Chriſt is not ſo notwithstanding after true  
 nature neither Bread, nor a Lamb, nor a Ly-  
 on. It by is then the holy bouſell, called Chriſts  
 body,

body, or his blood, if it be not truly that it is called? Truly the bread and wine which by the Mass of the Priest is hallowed, shew one thing without to humane understanding, and an other thing they call within to believing minds. Without they be seen bread and wine both in figure and in tast: and they be truly after their hallowing Christs body and his blood through ghostly mystery. An heathen child is christened, yet he altereth not his shape without, though he be changed within. He is brought to the font-Stone sinful through Adams disobedience. Howbeit he is washed from all sin within, though he hath not changed his shape without. \* Even so the holy Font wa-  
The wa-  
ter in Bap-  
tisme, and  
bread and  
wine in the  
Lords sup-  
per, com-  
pared

ter that is called the well-spring of life is like in shape to other waters, and is subject to corruption, but the holy ghosts might cometh to the corruptible water, through the Priests blessing, and it may after wash the body and soul from all sin, through ghostly might. Be-  
bold now we see two things in this one crea-  
ture. After true nature that water is corrup-  
tible water, and after ghostlie mystery, bath  
ballowing might. So also if we behold that

body



boly bouſell after bodily underſtanding, then ſee we that it is a creature corruptible and mutable: if we acknowledge therein ghoſtly might, then underſtand we that life is therein, and that it giveth immortality to them that eat it with belief. Much is bewixt the inviſible might of the boly bouſell, and the viſible ſhape of his proper nature. It is \* naturally corruptible bread, and corruptible wine: and is by might of Gods word truly Chriſts body, and his blood: not ſo notwithstanding bodily, but ghoſtly. Much is

Differen-  
 ces betwixt  
 Chriſts na-  
 tural body, truly that Chriſt ſuffered in, and the Sa-  
 crament  
 thereof.  
 \* 1. Differ-  
 ence.  
 \* Nor the  
 body that  
 ſuffered is  
 in the hou-  
 ſell.

body that is hallowed to bouſell. The body  
 truly that Chriſt ſuffered in, was born of the  
 Feſh of Mary, with blood, and with bone,  
 with ſkin, and with ſinewes, in humane limbs,  
 with a reaſonable ſoul living: and his ghoſt-  
 ly body, which we call the bouſell, is ga-  
 thered of many cornes: without blood, and  
 bone, without limb, without ſoul: and there-  
 fore nothing is to be underſtood therein bodi-  
 ly, but all is ghoſtly to be underſtood. What-  
 ſoever is in that bouſell, which giveth ſub-  
 ſtance of life, that is of the ghoſtly might,  
 and



and invisable doing. Therefore is that holy  
 housell called a myserie, because there is one  
 thing in it seen, & an other thing understand-  
 ed. That which is there <sup>\* seen</sup>, hath bodilie  
 shape: and that we do there understand, hath  
 ghostlie might. Certainly Christs bodie which  
 suffered death and rose from death, never <sup>\* 3. Diffe-</sup>  
 dieth henceforth: but is Eternal, and unpassi-  
 ble. That housell is Temporal, not Eternal. <sup>\* 4. Diffe-</sup>  
 \* Corruptible, and dealed into sundry parts. <sup>rence.</sup>  
 Chewed between the teeth, and sent into the  
 belly: howbeit nevertheles after ghostly  
 might, it is all in every part. Many receive  
 that holy bodie: and yet notwithstanding, it  
 is so all in every part after ghostly myserie.

Math. 15.

Though some chew les deal, yet is there no  
 more might notwithstanding in the more  
 part, then in the les: because it is whole in  
 all men after the invisable might. This  
 myserie is a \* pledg and a figure: Christs <sup>\* 5. Diffe-</sup>  
 bodie is truth it self. This pledge we do keep <sup>rence.</sup>

mysticallie, untill we be come to the truth it  
 self: and then is this pledg ended. Truly it  
 is so as we before have said Christs body, and  
 his blood: not bodilie, but ghostlie, And

B

ye

10 A Sermon on Easter day.

*ye should not search how it is done, but bold it in your belief that it is so done. We read in an other book called Vita patrum, that two Monkes desired of God some demonstration touching the holy housell, and after their request, as they stood to hear Mass, they saw a child lying on the altar, where the Priest said Mass, and Gods Angel stood with a sword, and abode looking untill the Priest brake the housel. Then the Angel divided that child upon the dish, and shed his blood into the Chalice. But when they did go to the housel, then was it turned to bread and wine, and they did eat it, giving God thanks for that shewing. Also S. Gregory desired of Christ, that he would shew to a certain woman doubting about his mysterie some great affirmation. She went to housell with doubting mind, and Gregory forbrwith obtained of God, that to them both was shewed that part of the housel which the woman should receive, as if there lay in a dish a joint of a finger all beblooded: and so the womans doubting was then forbrwith healed. But now hear the Apostles words about this mystery.*

Paul

Paul the Apostle speaketh of the old Israelites  
*thus writing in his Epistle to faithful men.* All  
 1. Cor. 10.

our fore-fathers were baptised in the cloud, &  
 in the sea, and all they eat the same ghostlie  
 meat, and drank the same ghostly drink. They  
 drank truly of the Stone that followed them,  
 and that Stone was Christ. Neither was that  
 \* Note this exposition which is now adances thought

Stone then from which the water ran bodily  
 Christ, but it signified Christ, that calleth thus  
 to all believing and Faithful men, Who so-

ever thirsteth let him come to me, and drink.

And from his bowels floweth lively water. John. 4.

This he said of the Holy Ghost, whom he  
 receiveth which believeth on him. The Apo- 1. Cor. 10.

ple Paul saith That the Israelites did eat  
 the same ghostly meat, and drink the same  
 ghostly drink; because that heavenly meat  
 that fed them forty years, and that water  
 which from the Stone did flow, had signifi-  
 cation of Christs body, and his blood, that now  
 be offered daily in Gods church. It was the  
 same which we now offer; not bodily, but  
 ghostly. We said unto you ere while, that  
 Christ hallowed bread and wine to house-  
 hold use, and said, This is my bo-  
 dy,



\* Now we eat that body which was eaten before he was born by the faithful.

\* See a transubstantiation.

\* Manna.

John. 6.

dy, and my blood. Yet he had not then suffered, but so notwithstanding he \* turned through invisible might that bread to his own body, and that wine to his blood, as he before did in the wilderness before that he was born to men, when he \* turned that heavenly meat to his flesh, and the flowing water from that Stone to his own blood. Very many eat of that \* heavenly meat in the wilderness, and drank that ghostly drink, and were never the less dead, as christ said. And christ ment not that death which none can escape; but that everlasting death, which some of that folk deserved for their unbelief. Moses and Aaron, and many other of that people which pleased God, eat that heavenly bread, and they dyed not that everlasting death, though they dyed the common death. They saw that the heavenly meat was visible, and corruptible, and they ghostly understood by that visible thing, and ghostly received it. The Saviour saith: He that eated my flesh, and drinketh my blood, hath everlasting life. And he had them not eat that body wherewith he was enclosed, nor that blood to drink which he

John. 6.

he shed for us; \* but he ment with those words \* What bo-  
 dy do the  
 that holy housel, which ghostly is his body, faithful  
 and his blood, and he that tasteth it with be-  
 lieving heart, hath that eternal life. In the  
 \* A signifi-  
 old law faithfull men offered unto God divers  
 cation be-  
 Sacrifices, that had \* signification of Christs  
 fore Chriff.  
 body, which for our sins he himself to his bea-  
 \* A Sacri-  
 venly Father hath \* since offered to sacrifice.  
 fice in  
 Certainly this housel which we do now halow  
 Chriffs  
 at Gods Altar is \* remembrance of Christs bo-  
 time.  
 dy which he offered for us, and of his blood  
 \* A Re-  
 which he shed for us. So he himself com-  
 membrance  
 manded, Do this in my remembrance. Once \* etrine with  
 after Chriff  
 suffered Christ by himself, but yet nevertheless  
 Math. 26.  
 his suffering is daily renewed at the Mass  
 Hebr. 10.  
 through mysterie of the holy housel. There-  
 \* This do-  
 fore that holy Mass is profitable both to the  
 praying to  
 living, and to the \* dead: as it hath been  
 Images, &  
 took his be-  
 often declared. We ought also to consider dili-  
 their tombs  
 gently how that this holy housel is both Chriffs  
 of Monks  
 body, and the body of all faithfull men, after  
 unto whom  
 ghostly mysterie, as the wise Augustine saith  
 it was gain-  
 ful.  
 of it. If ye will understand of Chriffs bodie,  
 \* The hou-  
 feel is also  
 bear the Apostle Paul thus speaking. Yet truly  
 the body of  
 be Chriffs body and his members. Now is  
 all faithfull  
 your  
 men.

*your myserie set on Gods Table, and ye receive your myserie, which myserie ye yourselves be. Be that which ye see on the Altar, and receive that which ye yourselves be. Again the Apostle Paul saith by it : We many be one bread, and one body. Understand now and rejoyce, Many be one bread, and one body in Christ. He is our head, and we be his limbs. And the bread is not of one corn, but of many. Nor the wine of one grape, but of many. So also we all should have one unity in our Lord, as it is writer of the faithful Army, how that they were in so great an unitie, as though all of them were one soul, and one heart. Christ ballowed on his Table the myserie of our peace, and of our unitie : be which receiveth that myserie of unitie, and keepeth not the bond of true peace, be receiveth no myserie for himself, but a witness against himself. It is very good for Christian men, that they go often to housel, if they bring with them to the Altar unguiltines, and innocencie of heart. To an evil man it turneth to no good, but to destruction, if he receive unworthily that holy housel. Holy books com-*  
*mand*



mand that \* water be mingled to that wine \* No Scripture en-  
 which shall be for bousel: because the water  
 signifieth the people, and the \* wine Christs  
 blood. And therefore shall neither the one  
 without the other be offered at the holy Mass,  
 that Christ may be with us, and we with Christ;  
 the head with the limbs, and the limbs with  
 the head. We would before have intreated blood.  
 of the Lamb which the old Israelites offered  
 at their Easter time, but that we desired first  
 to declare unto you of this mystrie, and after  
 how we should receive it. That signifying  
 Lamb was offered at the Easter. And the

Apostle Paul saith in the Epistle of this pre-  
 sent day, that Christ is our Easter, who was  
 offered for us, and on this day rose from death.

The Israelites did eat the Lambs flesh as  
 God commanded with unleavened bread, and  
 wild Lettice: \* so we should receive that bo-  
 ly bousel of Christs body and blood without  
 the leaven of sin, and iniquitie. As leaven  
 turneth the creatures from their nature: so  
 doth sin also change the nature of man from  
 innocencie to uncleannes. The Apostle bath  
 taught how we should feast not in the leaven of  
 evilness

\* How we  
 come to  
 the holy  
 Communi-

evilness but in the sweet dough of puritie and truth. The bearb which they should eat with the unleavened bread is called Lettice, and is bitter in tast. So we should with bitterness of unfained repentance purifie our mind, if we will eat Christs bodie. Those Israelites were not wont to eat raw flesh, although God forbade them to eat it raw, and sodden in water, but roasted with fire. He shall receive the bodie of God raw, that shall think without reason that Christ was only man like unto us, and was not God. And he that will after mans wisdom search of the mysterie of Christs Incarnation, doth like unto him that doth see the Lambs-flesh in water; because that water in this same place signifieth mans understanding: but we should understand that all the mysterie of Christs Humanitie was ordered by the power of the Holy Ghost. And then eat we his body roasted with fire; because the Holy Ghost came in fiery likeness to the Apostles in diverse Tongues. The Israelites should eat the Lambs head, and the feet, and the purtenance; and nothing thereof must be left over night: If any thing thereof were left, they

they did burn that in the fire : and they break not the bones. After ghostly understanding we do then eat the Lambs head, when we take hold of Christs Divinitie in our Belief. Again when we take hold of his Humannie with Love, then eat we the Lambs feet : because that Christ is the beginning and end, God before all world, and Man in the end of this world. What be the Lambs Purtenance, but Christs secret precepts, and these we eat, when we receive with greediness the word of Life. There must nothing of the Lamb be left unto the morning, because that all Gods sayings are to be searched with great carefulness: so that all his precepts may be known in understanding and deed in the night of this present life, before that the last day of the universal resurrection do appear. If we cannot search out thoroughly all the mystrie of Christs Incarnation, then ought we to betake the rest unto the might of the Holy Ghost with true humilitie: and not to search rashly of that deep secretness above the measure of our understanding. They did eat the Lambs flesh with their loynes girt. In the loines is the lust of the bodie. And be

D

which



which will receive that house, shall cover that concupiscence: and take with chastitie that holy receipt. They were also food. What be shoes but of the hides of dead beasts. We be truly food if we follow in our steps and deeds the life of men departed which please God with keeping of his commandements. They had Staves in their hands when they eat. This staff signifieth a carefulness and a diligent overseeing. And all they, that best know and can, should take care of other men, and stay them up with their help. It was injoyned to the eaters that they should eat the Lamb in haste. For God abhorreth slouthfulness in his servants. And those be loveth that seek the joy of everlasting life with quickness, and hast of mind. It is written: Prolong not to turn unto God, least the time pass away through thy slow tarrying. The eaters might not break the Lambs bones. No more might the Soldiers, that did hang Christ break his holy legs, as they did of the two Thieves that hanged on either side of him. And the Lord rose from death sound without all corruption: and at the last judgement they shall see him,

whom

whom they did most cruelly wound on the Cross. This time is called in the Hebrew tongue Pasca, and in Latine Transitus, and in English a Pasover; because that on this day the people of Israel passed from the land of Egypt over the Red sea; from bondage to the Land of promise. So also did our Lord at this time depart, as saith John the Evangelist, from this world to his heavenly Father. Even so we ought to follow our head, and to go from the devil to Christ; from this unstable world to his stable kingdom. Howbeit we should first in this present life depart from vice to holy virtue; from evil manners to good manners, if we will after this corruptible life go to that eternal life, and after our resurrection to Christ. He brings us to his everliving Father who gave him to death for our sins. To him be honour, and praise of well-doing, world without end Amen.

This Sermon is found in divers Books of Sermons written in the old English or Saxon tongue: whereof two books be now in the hands of the most Reverend Father the Arch-bishop of *Canterbury*.

Here follovethe words of *Elfricke* Abbot of *St. Albons*, and also of *Malmsherry*, raken out of his Epistle written to *Wulfine* Bishop of *Scyrburn*. It is found in a book of the old Saxon tongue, wherein be XLIII. Chapters, of *Canon*s and Ecclesiastical Constitutions, and also *Liber Penitentialis*, that is a Penitential book or Shrift book, divided into Four other books, the Epistle is set for the 30. Chapter of the Fourth book, Intituled in the Saxon tongue

be preost fintothe,

that is, a Synod concerning Priests: and this Epistle is also in a Canon book of the Church of *Exeter*.

**S**ome Priests keep the housel that is hal-  
lowed on Easter day all the year for  
sick men. But they do greatly amiss, because  
it waxeth hoary. And these will not under-  
stand how grievous penance the Penitenti-  
al book teacheth by this, if the housel become  
hoary and rotten: or if it be lost, or be eaten of  
Mise or of beasts by negligence. Men shall re-  
serve more carefully that holy housel, and not  
reserve it too long, but hallow other of new  
for sick men alwaies within a week or a fort-  
night, that it be not so much as hoary. For so  
holy is the housel which to day is hallowed as  
that which on Easter day was hallowed. That  
housel is Christs body not bodily, but ghostly.  
Not the body which he suffered in, but the bo-  
dy



dy of which be spake, when he blessed bread and wine to housel a night before his suffering, and said by the blessed bread, This is my body; and again by the holy wine, This is my blood, which is shed for many in forgiveness of sins. Understand now that the Lord, who could turn that bread before his suffering to his body, and that wine to his blood ghostly; that the self same Lord blesteth daily through the Priests hands bread and wine to his ghostly body, and to his ghostly blood.

Here thou seest good Reader how *Elfrick* upon finding fault with an abuse of his time, which was that Priests on Easter day filled their housel box, and so kept the bread a whole year for sick men, took an occasion to speak against the bodily presence of Christ in the Sacrament. So also in another Epistle sent to *Wulfstane* Arch-bishop of York, he reprehending again this overlong reserving of the housel, addeth also words more at large against the same bodily presence. His words be these.

Some

**S**ome Priests fill their box for housel on Easter day, and so reserve it a whole year for sick men, as though that housel were more holy then any other. But they do unadvisedly, because it waxeth black, or altogether rotten by keeping it so long space. And thus is he become guilty, as the book witnesseth to us. If any do keep the housel too long, or loose it, or Mise or other beasts do eat it, see what the Penitential book sayeth by this. So holy is altogether that housel, which is hallowed to day, as that which is hallowed on Easter day. Wherefore I beseech you to keep that holy body of Christ with more advisement for sick men from Sunday to Sunday in a very clean box: or at most not to keep it above a fortnight, and then eat it laying other in the place. We have an example hereof in Moses books, as God himself hath commanded in Moses law. How the Priests should set on every Saturday twelve loaves all new baked upon the Tabernacle: the which were called Panes præpositionis: and those should stand there on Gods Tabernacle, till the next Saturday, and then did the Priests themselves eat them, and

and set other in the place. Some Priests will not eat the housel which they do bellow. But we will now declare unto you how the book speaketh by them. Presbyter missam celebrans, & non audens sumere sacrificium, accusante conscientia sua, Anathema est. The Priest that doth say Mass and dare not eat the housel, his conscience accusing him, is accursed. It is les danger to receive the housel, then to bellow it. He that doth twice bellow one Host to housel, is like unto those Hereticks, who do Christen twice one child. Christ himself blessed housel before his suffering: He blessed the bread and bracke, thus speaking to his Apostles. Eat this bread it is my body. And again he blessed one Chalice with wine, and thus also speaketh unto them. Drink ye all of this it is mine own blood of the New Testament which is shed for many in forgiveness of sins. The Lord which halowed housel before his suffering and saith that the bread was his own body, and that the wine was truly his blood, he haloweth daily by the hands of the Priests bread to his body, and wine to his blood in ghostly mysterie, as we read in books. And yet that lively bread is not bodily so notwithstanding



withstanding: not the self same bodie that Christ suffered in. Nor that holy wine is the Saviours blood which was shed for us in bodily thing, but in ghostlie under standing. Both be truly that bread his bodie, and that wine also his blood, as was the heavenly bread, which we call Manna, that fed forty years Gods people. And the clear water which did then run from the Stone in the wilderness, was truly his blood, as Paul writ on some of his Epistles. Omnes patres nostricandem escam spiritualem manducaverunt, & omnes eundem potum spiritalem biberunt, &c. All our Father's eat in the wilderness the same ghostly meat and drank the same ghostlie drink. They drank of that ghostlie stone, and that stone was Christ. The Apostle hath said as you have heard, that they all did eat the same ghostlie meat, and they all did drink the same ghostly drink. And he saith not bodilie but ghostlie. And Christ was not yet born, nor his blood shed, when that the people of Israel eat that meat and drank of that stone. And the stone was not bodilie Christ though he so said. It was the same mystrie in the old law, and they did ghostlie signifie that ghostlie house of our Saviours bodie which we consecrate now.

This



This Epistle to *Wulfstane*, *Esfrick* wrote first in the Latine tongue, as in a short Latine Epistle set before this, and another of his Saxon Epistles he confesseth thus. *Esfrickus Abbas Wulfstano venerabili Archiepiscopo salutem in Christo. Ecce parvulus vestre almitatis iussuibus transferences Anglicæ duas Epistolas quas Latino eloquio descripias ante annum vobis destinavimus, non tamen semper ordinem sequentes, nec verbum ex verbo: sed sensum ex sensu proferentes. Behold we have obeyed the commandment of thy Excellence, in Translating into English the two Epistles which we sent unto thee written in Latine more then a year agoe. Howbeit we keep not here alwaies the same order: nor yet Translate word for word, but sense for sense. Now because very few there be that do understand the old English or Saxon (so much in our speech changed from the use of that time, wherein *Esfrick* lived) and for that also it may be that some will doubt how skilfully, and also faithfully these words of *Esfrick* be Translated from the Saxon tongue: we have thought good to set down here last of all the very words also of his Latine Epistle, which is recorded in books fair written of old in the Cathedral Churches of *Worcester* and *Exeter*.*

**Q**uidam vero Presbyteri implent alabastrum suum de Sacrificio, quod in Pasca Domini sanctificant: & conservant per totum annum ad infirmos, quasi sanctior sit ceteris sacrificiis, Sed mirum insipienter faciunt. Quia ingrescis, & putescis tamdiu conservatum. Et Liber Penitentialis pro tali negligentia penitentiam magnam docet: aut si a Murius comessum sit: aut ab Ambus rapium. Tam sanctum est sacrificium, quod hodie sanctificatur quam illud  
E quod

The words  
inclosed be-  
tween the  
two half cir-  
cles, some  
had raised  
out of  
Worcester  
book, but  
they are  
restored a-  
gain out  
of a book of  
Exeter  
Church.

quod in die Pasce consecratum est. Et ideo debetis a Dominiſe in Dominicam, aut per duas, vel maxime tres hebdomadas tenere sacrificium in alabaſtro mundo ad infirmos: ne nigrescat, aut putrefcat, si diutius seruetur. Nam in lege Moysi ponebant sacerdotes semper omni sabbato panes propositionis salidos in Tabernaculo coram Domino: et in sequenti sabbato sumebant illos soli sacerdotes, et edebant: et alios novos pro eis ponebant. Facite et vos sacerdotes similiter. Custodite eamque sacrificium Christi ad infirmos, et edite illud, ne diutius teneatur, quam oportet. Et reponite aliud noviter sanctificatum propter necessitates infirmorum, ne sine viatico exant de hoc seculo. Christus Iesus in die sue sancte cene accepit panem: benedixit, ac fregit: dedit discipulis suis, dicens. Accipite, et comedite. Hoc est enim corpus sumum meum. Similiter et calicem accipiens gratias egit, et dedit illis, dicens. Bibite ex hoc omnes. Hic est sanguis meus Novi Testamenti, qui pro multis effundetur in remissionem peccatorum. Intelligite modo Sacerdotes, quod ille Dominus qui ante passionem suam potuit convertere illum panem, et illud vinum ad sumum corpus et sanguinem: quod ipse quotidie sanctificat per manus Sacerdotum suorum panem ad sumum corpus spiritualiter, et vinum ad sumum sanguinem (Non sit tamen hoc sacrificium corpus eius in quo passus est pro nobis: neque sanguis eius, quem pro nobis effudit sed spiritualiter corpus eius efficitur et sanguis: sicut Manna quod de celo pluit, et aqua que de petra fluxit. Sicut) Paulus Apostolus ait: Nolo enim vos ignorare fratres, quoniam omnes patres nostri omnes sub nube fuerunt: et omnes, mare transierunt et omnes in Moysi baptizati sunt in nube et in mari. Et omnes eandem escam spirituales manducaverunt: et omnes eundem potum spirituales biberunt. Bibeant autem de spiritali conſequenti eos petra. Petra autem erat Christus. Unde dicit Psalmista. Panem cali dedit eis. Panem Angelorum manducavit homo. Nos quoque proculdubio manducamus panem Angelorum: et bimus de illa petra, que Christum significabat: quotiens fideliter accedimus ad sacrificium corporis et sanguinis Christi.





**A**s the writings of the Fathers, even of the Fifth age of the Church, be not thought on all parts so perfect, that whatsoever thing hath been of them spoken ought to be received without all exception, (which honor truly themselves both knew and also have confessed to be only due to the most holy and tryed word of God:) So in this Sermon here published, some things be spoken not consonant to sound doctrine: but rather to such corruption of great ignorance and superstition, as hath taken root in the Church of long time, being overmuch cumbered with Monkerie. As where it speaketh of *The Mass to be profitable to the quick and dead: Of the mixture with water with wine:* and whereas there is also made mention of *Two vaine Miracles*, which notwithstanding seem to have been inferced, for that they stand in their place unaptly, and without purpose, and the matter without them, both before and after, doth hang in it self together most orderly: with some other Superstitious words, sounding to Superstition. But all these things that be thus of some reprehension be as it were but by the way touched: the full and whole discourse of all the former part of the Sermon, and almost of the whole Sermon is about the understanding, of the Sacramentall bread and wine, how it is the body and blood of Christ our Saviour, by which is revealed and made known, what hath been the common taught doctrine of the Church of England and on this behalf many hundred years agoe, contrary unto the unadvised writing of some now a daies. Now that this foresaid Saxon Homely, with other Testimonies before alledged, do fully agree to the old ancient books (whereof some be written in the old Saxon, and some in the Latine) from whence they are taken: these here under written upon diligent perusing, and comparing the same have found  
by

by conference, that they are truly put forth in Print, without any adding, or withdrawing any thing for the more faithful reporting of the same, and therefore for the better credit hereof have subscribed their Names.

*Matthew Arch-bishop of Canterbury.*

*Thomas Arch-bishop of York.*

*Edmund Bishop of London.*

*James Bishop of Durham.*

*Robert Bishop of Winchester.*

*William Bishop of Chichester.*

*John Bishop of Hereford.*

*Richard Bishop of Ely.*

*Edmund Bishop of Worcester.*

*Nicholas Bishop of Lincoln.*

*Richard Bishop of S. Davids.*

*Thomas Bishop of Coventry and Lichfield.*

*John Bishop of Norwich.*

*John Bishop of Carlisle.*

*Nicholas Bishop of Bangor.*

With divers other Personages of Honor and credit subscribing their Names, the Record whereof remains in the Hands of the Most Reverend Father *Matthew*, Arch-bishop of Canterbury.

FINIS.



